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sided permanently in the wooden figure. This ritual murder is now impossible, but the wooden figures are still used in the way described. 326 778

Women are never engaged in blacksmiths' work; neither are they employed as wood carvers. Among men wood carving is a specialized occupation, and within the craft itself are men who deal solely with one branch of the work. Thus in a village perhaps only one man is capable of making a drum, while another carves life-like wooden figures of animals, and a third specializes in the fabrication of household implements. [462] 532

Among the Ovimbundu women are the only potters, but I found just one exception in the case of a man who said that he learned the potter's craft in eastern Angola among the Vachokue. No ritual is connected with the making of pottery, but I observed that women always frequented one pit for their clay and in doing so passed better clay which was more accessible. I learned that a clay pit has to be consecrated by a medicine-man who kills a chicken and sprinkles the blood in the pit. All women at some time learn the arts of pottery making and basketry, but by the process of selection the industries become concentrated in the hands of the most skillful. 462 323 [782]

Only women make baskets; a craft in which they are skilled, especially in the gathering of plants and the extraction of dyes of soft shades. Such dyes have considerable endurance even though exposed to bright sunlight. Imported dyes are now competing with indigenous products, but the latter are still preferred in most localities. One might expect that women who are skilled in basket making would be expert weavers of mats, but this is not so. Mat making is in the hands of men who are skilled specialists, and within the mat making industry are at least three principal divisions of the craft, one for each type of mat. 462 285

Men spin cotton for mending clothes, but I have not seen women so engaged. I did not see any looms in use in Angola, but they survived up to a few years ago, and in the youth of my interpreter, who was about thirty years of age, looms worked by men were plentiful. 283 462 286

House building shows a division of labor according to age and sex. Men are responsible for cutting the poles, digging the trench in which these uprights are set, and binding the cross-pieces with bark. Men are likewise responsible for plastering the walls and laying the thatch. Women carry water to the clay pit and transport the puddled clay to the men who are plastering the walls. Children, some of them so young that they have to be rescued from a swampy grave, delight in puddling the clay with their feet. The rectangular pit is always as near the house as possible in order to minimize the labor of transport. I suggested that some of the tasks should 462 331

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462 be reversed and asked whether men could not carry the water. I was told
331 that such a man would be laughed at and called a "he-woman." Yet division of labor does not imply sex inferiority, and ridicule would arise from incongruity.

MEDICINE-MEN

759 The training of a medicine-man (ocimbanda) and a medicine-woman
791 (chambula) involves few formalities, but this class of work requires that a novice shall have "spirit in the head." When visited by a sick boy the medicine-man shakes his divination basket and if a certain combination of objects appears, he says, "Your father was ocimbanda and his spirit wants you." The boy who is thus adopted has to accompany the medicine-man, his master, carrying apparatus and standing near to play a small friction drum while the master is shaking his divination basket.

Specialization among medicine-men is carried to great degree of refinement, especially among those practitioners who profess therapeutic knowledge. I employed three medicine-men to collect plants, of which they appeared to have an expert knowledge. Umbundu names were given and the curative properties of each plant were explained with enthusiasm and evident conviction. The men were undoubtedly sincere in their own beliefs. A specialist who can cure blood in the urine, and another who is said to treat dizziness successfully, are greatly respected. The rainmaker is ocimbanda opulia, "the medicine-man of the rain," who dances while flourishing a cow-tail switch, and blowing a shrill whistle intermittently.

Ocimbanda is of course distinguished from onganga, since the former is concerned with socially beneficent tasks such as those mentioned, while
[754] the latter may cause sickness, impotence, and sterility. In earlier days the task of finding sorcerers (onganga) by use of the poison ordeal was that of an ocimbanda. Medicine-women are called in to take care of difficult cases of childbirth, and I have seen a medicine-woman painting the face of a pregnant woman, who thereafter observed certain taboos.

Space will not permit enumeration of the contents of a divination basket and the significance attached to each item; neither can I give details of ceremonies for curing the sick or bringing a thief back to the village, but the foregoing notes suffice to show that the craft is specialized and still important. A medicine-man ceremonially washes a king or chief on rare occasions. He makes new fire by twirling; though flint and steel, also
[782] matches, are known. When a new village is founded a medicine-man stirs the blood of sacrificed animals with the claws of a chicken; then he sprinkles this blood on each new house.